THE EVANGELICAL LUTHERAN

INTELLIGENCER.

Hier stehe ich, ich kann nicht anders;
Gott helfe mir! Amen!—LUTHER.

VOL. III.] JULY, 1828. [No. 5.

Life.

It is remarked in the Spectator (No. 143,) that "to enjoy life and health as a constant feast, we should not think pleasure necessary, but if possible, to arrive at an equality of mind." And the possession of equality of mind would certainly be as eager an object of pursuit, as pleasure is even among the gay and careless, if it exhibited equally alluring prospects of happiness. But it is natural to man to grasp at objects of sense which promise gratification, much more readily, than, by reflection to strive after the attainment of intellectual sources of pleasure. Whilst our "vesture of decay doth grossly close us in," the mind must yield to external attractions and these must be followed before we have leisure to resort to purer pleasure. Riches must be collected, honor obtained, or that won, whatever it may be, which in the estimation of the individual by its possession yields pleasure and happiness. When the illusion is discovered, attempts may be made to gain equality of mind. But to acquire this mental superiority, exertions are required, which, if too long delayed, will never be successful. The vessel may be shipwrecked in sight of the shore, and the distance be yet too great to allow hopes of reaching it. The value of equality of mind may be appreciated, and yet the sacrifice it demands may render it unattainable.

And this is not surprising. When a particular course of life has been commenced, and undeviatingly pursued, the whole character of the individual becomes not tinctured but thoroughly imbued with thoughts and feelings of a similar nature. It is an acknowledged fact, that he who may have pure motives and correct feelings, can, when circumstances lead to a contrary course of life, corrupt his character, and retain no redeeming quality. And no one can deny that the path from virtue

to vice is much more easily followed, and with much more difficulty retraced, than the path from vice to virtue. He who determines to enjoy life by ignoble means, can with difficulty be led to consider equality of mind as the surest source of enjoyment,—much less can he, when at last convinced of his error, hope to attain it.

The aberrations of such individuals, form one of the most remarkable phenomena of the human mind. They possess reasoning powers, sufficiently acute, can become convinced by the example of others, of the futility of their pursuits, and might experience in their own bosoms, sensations which should check them. For a certain feeling of restlessness and dissatisfaction is their constant attendant. They always feel conscious of being still at a great distance from the point to which they tend. If wealth be desired, possession creates desire for more, and sordid feelings invariably rob them of repose. If ambition be the motive of action, they cannot be contented with the elevation to which they may safely aspire, and ruin sooner or later terminates their race. Such are the common pursuits of men, and such the daily reflections of every one, authorized as they are, by the numerous demonstrations of their truth.

And yet, though these reflections will obtrude themselves upon the mind, there are those whose conduct seems to defy the warning. The actions of such men resemble the vagaries of a dream. The mind when sleep has deprived the body of consciousness, ranges without any, definite object. Its representations are illusory and fleeting and vain; and when consciousness has returned, and reason resumed her empire, the value of such wandering and idle thoughts is discovered. Thus the life of him whose pursuits are wrongly directed, passes without having yielded profit or pleasure, having rather left sorrow and misery in its train.

That life and health can be enjoyed without pleasure, by him who has equality of mind, is incontrovertible. By pleasures are meant all the ephemeral and frivolous pursuits, which those of weak intellects imagine to be of great value. These pursuits do not, they cannot give to life and health that zest which is imparted by equanimity. This consists in preserving the mind free from unseemly elation in prosperity, and capable of enduring sufferings, without unavailing complaint. Ancient philosophers, whose minds were not enriched by the science which modern times possess, and whose hearts were not warmed and animated by the light of Christianity, considered evenness of mind to be the highest good which man could possess. And if such value was attributed to it by a philosophy frequently wandering into erroneous conclusions and never perfectly freed from obscurity, how highly should it be

prized, if it be an emanation from the light of Christianity,—if it owe its dignity not to a system of erring philosophy and reasoning, but to an unerring and divine religion.

It does not result from stoical indifference to personal suffering, or from callousness towards the misery of others. It allows, it prompts sensibility. But this is not a sensibility continually on the alert to protect self, regardless of others,—equanimity, by forbidding undivided attention to personal wants, allows the more free consideration of other's woes. And we hold, that though the philosopher may exhibit the appearance of this state of mind, it is the Christian who possesses and who feels it. And he may well do this. Does he belong to the vain and giddy crowd of those who are engrossed with the present moment, regardless of the future but as it may minister pleasures, who have no other expedients to which to resort when their present sources of pleasure fail, and fail they must and will, and who, at last sink exhausted, after the powers of a mind originally noble, have died through want of exercise, as the plant withers when no friendly hand has watered it? Christians belong to a society widely different. Their thoughts are bent on a future certainty, and no earthly power can lead them to avert their steady gaze. They see the rock on which their hopes are built, they feel within them a faith lively and strong,—and this is the equanimity which can render happy.

It is not to be denied that circumstances will occur, which may for a time deprive of its power the equanimity of the Christian. There are reasons when natural frailty forbids tranquillity of mind, and the Christian is still a man, retaining his inborn infirmity. There are afflictions which it would be unnatural to behold with indifference, and calamities which no man could sustain with calmness. The Christian does mourn when relatives leave this world, laments when war, famine, or the plague desolate his native land. But is the votary of pleasure exempted from grief? If public calamities suspend his enjoyments, his grief, different from that of the Christian, will burst forth into useless wailing and impious murmurs against the Creator. The Christian bows in humility to the dispensations of Providence, and knowing that there is one

> "*Who sees his wants, allays his fears,*
> *And counts and treasures up his teare,*"

recovers his cheerfulness of mind. Serenity again pervades his bosom, and whilst doubts perplex, fears harrass, and despair subdues him who had thought pleasure necessary to the enjoyment of life and health, the Christian can look up to his maker with an unclouded brow and with an unburdened heart.

HIRAM.

Something for the Heart, &c.

(*Continued from page* 78.)

Truth needs no defenders—but testifies. It bears in itself its internal, unextinguishable and full force and power, and by this, without any extraneous aid, it will sufficiently vindicate itself. Whenever therefore, I propound the truth, it must defend me, and not I it. It does so, and never leaves any of its faithful lovers and confessors in the lurch, nor causes their confusion. But then this is an indispensible requisite, that both by word of mouth and writing, it be propounded in its purity and simplicity, without shrouding it in subtleties; for these are as the mist obscuring the meridian sun. Hold it up in its reverend simplicity, and it will never fail to bear off the palm of victory.

The votaries of untruth may indeed *attempt* to resist the truth and supplant it, like wanton youths take a delight in pelting the rock before them with snow balls and dirt. The rock patiently and quietly suffers the disfiguration; yet still abides unalterably the same, not stirring a hairs-breadth from its present situation; and when these insulting youths have long been mouldering in the dust, it still retains its place, braving all attacks, and constantly appearing in its harmlessness, firm and powerful, never acting on the offensive, but always coming off victorious on the defensive. Such a firm rock is *truth*.

Precious consolation this, to every heart that loves the truth, inquires for it every where, that can be satisfied by nothing short of it, and that discards every thing that is not the truth, however dazzling its appearance. A collection of *truths* is a sacred treasure. The greater this collection, the more invaluable the treasure. The more frequent our opportunities to bear witness to the truth, the more frequent and sure will be our victories—which yet do not all immediately become apparent. In this world, truth sometimes *appears* to be discomfited; yet its apparent defeat is a victory notwithstanding. That such is the actual state of things, and that every testimony borne to the truth was defended by it, and came off victorious by means of its intuitive power, will fully appear before the throne of Him, who is truth itself, and who came into the world to bear witness to the truth. That among others will serve to brighten the celestial joys of just men made perfect.

Sec. 5. Every self-evident truth, which no waking, rational mortal, capable of hearing, feeling and reflecting, calls in question, needs no demonstration. To do this, were a waste of time and a needless trespass

on the patience of the reader or hearer. Such is the needless endeavor to *prove the existence of God.* Among all superfluous undertakings none appears to me to be more so. It seems to me, like attempting to prove my own existence to one that sees and hears me.

Many who in good earnest wish to be considered sceptics and infidels keep up a long talk about dame *Nature.* What sort of a thing is she? She must needs be a living self-existent and almighty being, to frame the whole universe and to keep it in such regular order till now? I have weighed the subject well, and discovered the whole to be sheer nonsense. Such men are to be pitied; their brain is distempered—their intellect impaired—or may be they have never been perfectly sane. We ought to pray God to cure their mind or supply its defects.

No man of *common sense, can* for one moment doubt the existence of God. Do we not see ourselves constantly surrounded by—enveloped in, as it were, by the most convincing proofs thereof? The least as well as the greatest creature irrefutably promulgates it, and man himself affords the most conclusive, the most positive proof of this sacred truth. Independent of God, common sense could not admit the possibility of *our own* existence. If there were no God, there would be no man. Suppose however, we did conceive it possible for a man to doubt the existence of God in good earnest, what a horribly deplorable fact were that? What man could delight in his own existence? And what would *man* be, without *God?* I forbear to reply; the inference is too horrible; it makes my very hair stand at an end! In that case what could prevent man from perpetrating every species of enormity, wherever he would meet with no resistence from his fellow beings? What should hinder him from becoming and acting baser than the devil himself? He yet *believes* the existence of God and trembles. What were the whole life of man without God? We then *must* necessarily wish we never had been born! On the other hand, how full of comfort, how elevating and refreshing to heart and sense *this* truth, that, according to Saint Paul, "in *God* we live and move and have our being!" This is the element of man; banish him from it, and hell is his portion!

[*To be Continued.*]

Evangelical Lutheran Synod of N. Carolina.

In our last we stated, that this venerable and highly respectable Synod, had passed several important resolutions. We had scarcely finished reading the proof sheets of our last number, when a communication was received from the venerable and zealous G. Shober. Advanced as he is in age, and infirm as to the body, his soul is so impressed with

the cause of Christ and our beloved Zion, that we find him as active as the most vigorous young servants of Christ, in originating, promoting and supporting institutions calculated to sink the kingdom of Satan.

He has indeed met with a formidable opposition on the part of a few infatuated men, who in order to succeed in their unhallowed designs, pretended to be Lutheran teachers; but he fought them with the sword of the spirit, and the enemy of pure, Evangelical Lutheranism is well nigh prostrate in North Carolina. We take the liberty of extracting a few sentences from Mr. Shober's letter. This will greatly gratify the friends of Zion.

"Only four weeks before our Synod met, I reflected seriously on the subject of missions, and by a correspondence with our Ministers, found all warm in the cause. This must have been about the time Clericus wrote for the Intelligencer. I do therefore seriously believe that the Lord is by his spirit rousing our Church to exertion in his cause. At the meeting of the Synod, it was unanimously resolved to form a missionary society forthwith. The society was organized, and we now apply to you for a missionary, as handsome subscriptions have been obtained for that purpose.

One evening the Synod was resolved into a prayer meeting, for the increase of the kingdom of our Lord, and we felt that our prayers ascended to the throne of Grace."

To enable our readers to judge of the zeal of our North Carolina brethren, and to excite our Synods and people generally throughout the United States to follow their example, we publish the preamble and constitution of the Missionary Society, established during the May sessions of their Synod.

PREAMBLE.

It was a prediction of old, that the knowledge of God should cover the sea; yet the larger parts of the human race still remain beneath the gloomy folds of ignorance; millions on millions still sit in the region of the shadows of death; darkness—even a gross darkness—rests upon an extensive people. Beholding the desolate condition of our fellow creatures, contemplating the miseries attendant upon their deplorable state, and earnestly desiring to administer to their wants and necessities, we hereby resolve to use our feeble endeavors that the light of the Sun of Righteousness may shine upon the dark places of this world—that the glory of our God may be made known among men,—that the kingdom of Christ may come upon the earth,—and that those who are connected to us by the ties of humanity may experience the consolations and blessings which we enjoy in the holy Gospel, "for Zion's sake we will not hold our peace, and for Jerusalem's sake we will not rest until the righteousness thereof go forth as brightness, and the sal-

vation thereof as a lamp that burneth." Therefore we, the members of the *Evangelical Lutheran Synod* for North Carolina and adjacent States, have formed ourselves into a *Missionary Society*, in order that the standard of our God may be erected in the high and low places of this world, and the banners of the cross may wave triumphantly over all the habitations of man. To carry our object into effect, and thus be fitting instruments of good in the hands of Almighty God, we have adopted the following CONSTITUTION.

I. This Society shall be called the *Evangelical Lutheran Missionary Society of North Carolina and adjacent States*, and shall meet annually at such times and places as the officers may appoint.

II. The officers of this Society shall be a President, four Vice-Presidents, a Corresponding and a Recording Secretary, a Treasurer, and twelve Directors, all of whom shall be elected annually, at the general meeting of the subscribers.

III. A committee of five shall be appointed annually, who shall be authorised to engage one or more missionaries, who shall keep a regular journal of all his labors, and an account of his receipts and expenditures, and report the same to said committtee, who shall report to the Society at their annual meeting.

IV. An order from this Committee on the Treasurer, shall be a sufficient voucher for him to pay to a Missionary the value of his labors.

V. The Treasurer shall give bond and approved security in such sum as the Board of Directors may suggest, and hand in at the annual meeting a statement of his accounts for examination.

VI. Nineteen members shall constitute a quorum, whose business it shall be to make rules and regulations, elect officers, and appoint the next annual meeting; and such members as cannot attend, may appoint proxies by a simple power of attorney, to act for them, vote for officers and amendments to the Constitution.

VII. Every person who subscribes and pays one dollar annually shall be considered a member.

VIII. Any person who pays the sum of ten dollars at one time, shall be considered a member for life.

IX. Any person who pays the sum of twenty dollars at one time, shall be considered a Director for life, and be permitted to take a seat with the regular Board.

X. This Constitution can only be altered or amended at the annual meeting, when a quorum of the subscribers are present; and for this, two-thirds of the members present shall be necessary.

XI. No person shall have the privileges of a member whose arrears are not annually settled with the Treasurer,

XII. The officers of the Society shall annually report the success of the Society to the Evangelical Lutheran Synod of North-Carolina and adjacent States.

XIII. No Missionary shall be employed except he be licenced by some regular constituted Synod of the Evangelical Lutheran Church.

Approved by the Subscribers, May 7, 1828.

G. SHOBER, *President.*
JOHN RECK, *Secretary.*
DANL. SHERER, *Treasurer.*

We have just received the Western Carolinian, a paper published in Salisbury, in which we find an interesting communication relative to this Synod. Our anxious desire to put our readers in possession of every important fact and occurrence, relative to our beloved Church, justifies us in republishing it.

Evangelical Lutheran Synod of North Carolina and adjacent States.

The Evangelical Lutheran Synod of North Carolina and adjacent states, convened at Union Church (Rowan county) on Sunday, the 4th inst. An unusual congregation was present on this occasion, and a part of the services of the day were conducted in the open air, inasmuch as the church, (though large and surrounded by galleries on three sides,) could not have contained more than a third part of the numerous assembly. The solemn ordinance of the Lord's Supper, however, was administered within the holy temple, where a large portion of the children of God united in the sacred duty of celebrating the Saviour's love.

On Monday, Synodical business was entered into which occupied this body until a late hour on Wednesday afternoon; when the Rev'd. President presented his own thanks, together with those of his brethren, to the congregation, for their attention, kindness and hospitality, during the present session. He then addressed both ministers and lay delegates, in a solemn and affectionate manner, upon these important duties and their great responsibility; and concluded by grateful thanksgiving, and a fervent appeal to the throne of grace.

Sermons were preached daily in the course of this session, and prayer meetings held in the evenings at the different houses in the neighborhood. The ministers were zealous in the good cause in which they were engaged; their discourses were highly evangelical in their character; and, being highly calculated to produce a good and permanent ef-

fect, there is reason to trust that they will be, in the hands of the Lord, the powerful means of moral and spiritual good to the surrounding country.

The reports upon the state of religion in the various congregations connected with this body, shew that the doctrines of the Cross, as preached by that great and celebrated Reformer, Dr. *Martin Luther*, are making rapid progress, and leading many souls to the fountains of eternal life. During the past year, about 300 persons have been added to the church, and received into full communion, many of whom were heads of families; the number of regular communicants has been, during the past year, about 1150.

Among the various resolutions adopted by this body, at their session, it is pleasing to remark those which have for their immediate object the extension of the Redeemer's kingdom. By a unanimous vote of the Synod, a missionary society was formed, a constitution adopted, and officers elected for the direction of the same; by which it is intended to supply the desolate parts of this state with regular preaching, and gradually to extend the blessings and privileges of the gospel to those who are destitute. This Synod also recommended, by resolution, that Tract Societies be formed among the members of its churches, auxiliary to the American Tract Society; and that particular attention be paid to Sunday Schools in their respective congregations.

The greatest harmony subsisted among all the brethren; and when the time of adjournment had arrived, and the blessing of God had been pronounced by the venerable President, it was with a brotherly affection that they took leave of each other, and separated, to return to their respective homes, and feed anew their flocks with the bread of life.

Mr. Editor:

I have just finished the perusal of the last No. of the Lutheran Magazine, which contains the proceedings of a Missionary convention lately held in the Western Section of the State of N. York, and while I read, the mingled emotions of joy and regret swelled my bosom. I rejoiced that our brethren had so earnestly engaged in this most laudable enterprise, and I regretted exceedingly, that we have yet to perform, what they have accomplished with so much spirit and prospect of success. They have established a Home Missionary Society, adopted a constitution, elected officers, and proposed the subject to their people generally, and I would presume that the man must be totally destitute of moral sensibility, who could resist the overwhelming appeal they make to the Lutheran public in their spirited address.

The object of this communication is to renew my suggestion of the

expediency and I would say, absolute necessity of constituting a similar society within the bounds of the Maryland and Virginia Synod. It is unnecessary to expatiate on the benefits or propriety of such an institution. They must be evident to every man who is acquainted with the destitute condition of our church in various sections of the country. If the North Carolina Synod have established a Missionary Station far beyond their own borders, if our brethren of New York have constituted a Missionary Society, is it possible that we can any longer delay? Shall we be content to look upon the moral desolation sweeping around us, without extending a helping hand, whilst others are boldly marching on to the "help of the Lord against the mighty?" Shall not we who pray "thy kingdom come," be active in our exertions to promote the interests of that kingdom, that it may come with power? "The ways of Zion mourn because so few come up to her solemn feasts—all her gates are desolate—her priests sigh—her virgins are afflicted, and she is in bitterness—Oh Lord! how long! how long! Come from the four winds,—oh breathe, and breathe upon these slain, that they may live! awake, awake, put on strength! O arm of the Lord! awake as in the ancient days, in generations of old! Gird thy sword upon thy thigh, O most mighty, with thy glory and majesty, and in thy majesty ride prosperously, because of truth, and meekness, and righteousness, and let the stately steppings of our God and King be seen in our midst."

I would humbly suggest the propriety of calling a Missionary Convention. Surely something must be done. Let us not be satisfied with acknowledging our remissness, and promising amendment, but let us perform something, which will manifest the sincerity of our humiliating confession. Let the Reverend President of the Synod propose a place and time of meeting, and let it be done quickly. CLERICUS.

Theological Seminary of Gettysburg.

In our last we gave a brief sketch of the exercises performed, during the semi-annual examination of the students of our Seminary. For the information of our readers, we publish the following extract from the minutes of the Board of Directors.

"Resolved, That though the gratitude of the church for the distinguished services of our Rev'd. brother Kurtz in behalf of this Seminary, has on various occasions been heretofore expressed, the Board cannot deny themselves the pleasure of testifying to the church in their official capacity, how deeply their institution is indebted to these services, and how great is the debt of gratitude due to this esteemed Brother!"

Resolved, That as the number of the students in this Institution has so rapidly increased, as to render the labors of the Professor such as the

strongest constitution cannot long endure, the Board will make every possible exertion due to collect the moneys due to the Seminary, and to obtain additional subscriptions in order that they may be enabled to call a second Professor.

Resolved, That as the students of this Seminary have, with a zeal and enterprize highly creditable to them, volunteered to this Board their services during the ensuing vacation, in collecting subscriptions and contributions in behalf of this Institution, this offer be cheerfully accepted, and Professor Schmucker and Rev. Mr. Herbst be a committee to give specific directions and ample credentials.

At this meeting, also, a communication was received from Professor Schmucker, stating his intention to found a scholarship for the education of pious but indigent young men for the Gospel ministry, by the donation of $1000. One hundred dollars he paid immediately, and gave to the Board his obligations for the payment of the residue in nine equal annual instalments. This money is to be forever held in trust by the Board, and loaned without interest to young men of distinguished piety and talents, who are to repay it as soon as possible after they have entered the ministry. The Board, by a resolution, expressed their gratitude for this very liberal donation, and hope that the members of our church will be prompted to increased liberality.

Most probable subjects of conversation.

It is an opinion entertained by some, whose judgment on other subjects is worthy of profound respect, that an abandoned, licentious sinner is more likely to be converted to the faith and practice of the gospel, than one of a more moral and decent exterior. This sentiment, in our opinion, is inconsistent with Scripture and general observation, and is moreover calculated to create the most pernicious mischief. The basis of the sentiment has commonly been, that a moral man, if unregenerate, is necessarily a self-righteous man, and as such more difficult to be convinced of his sins, than an unblushing, licentious transgressor. But this ground is untenable; for the most profligate wretch is generally as much under the influence of a self-righteous spirit, natural to all, as a more moral man. The most impious sinner will exert all his might to level the law of God to his own low standard; in the absence of all positive goodness, he will plume himself on his own negative merit; and where both fail, he will adhere pertinaciously to many other delusory pleas, which render it hard to convince him of his errors.

Just in proportion as a man habitually sins, is his heart hardened, his

conscience seared, his conceptions of the evil of sin, and of the law of God low and inadequate, and he who thus reduces the obligations and extent of the law, can easily imagine himself capable of performing a righteousness commensurate with them.

A text frequently adduced in support of the opinion in question is Matt. XXI. 31., that the publicans and harlots, &c. &c. The expression here used, shews that these are characters by no means most likely to embrace the gospel, yet that these are those who are even *more* averse to it than they. But who are these? The Pharisees, who were generally gross hypocrites, and it is true as Mr. Henry remarks on this passage, that "a *hypocrite* is more hardly convinced than a gross sinner," and surely a hypocrite is a more abandoned character than the most licentious sinner, who makes no profession of religion. The text therefore, no more proves the point for which it is adduced, than it would have done had it declared, that even publicans and harlots enter into the kingdom of God before murderers.

What is the tendency of the sentiment under discussion? There was a time when the profligate sinner, had not reached that fearful extreme in which he is now involved. Was he then in a less desirable state, or less likely to be converted than at present? if so, he is fortunate and has done well that he has plunged so deep into iniquity, and he will do well to continue therein, for on the absurd supposition we are now examining, every step he takes brings him probably nearer to God, and on the same hypothesis, it is the duty of every minister of righteousness in order to place the moral man in the most favorable situation for conversion, to bring him off from his self-righteousness, by persuading him to grosser sins! But such absurdities cannot be tolerated.

HERRMAN.

Bible in South America.

For the following letter we are indebted to the Christian Advocate. We publish it, as containing very interesting, and the most recent information relative to the circulation of the Bible, among our Southern neighbors, who have long been enslaved by the errors of Popery.

From Mr. Luke Matthews.

CHUQUISACA, Sept. 23, 1827.

It is now a very considerable time since I had the pleasure of writing to you. There has been no regular correspondence between Buenos Ayres and the interior for the last eight or nine months: but I have embraced every incidental opportunity of writing; and if my Letters have reached you, you are in possession of my proceedings as far as

Salta, the capital city of the most northern of the Argentine Provinces. From that place I wrote to you at length, and informed you that I was on the point of passing into Peru. After writing, I sold a few copies of the Scriptures, in addition to the number reported: the whole number sold at Salta was thirty-two Bibles. Leaving Salta, I proceeded to Jujuy, the frontier town of the Argentine dominions; and here my success very much exceeded my expectations. During the few days I was detained for want of mules, I sold 56 copies of the Bible. Jujuy is a small town, and its inhabitants generally very poor. I left it with the satisfaction that there was scarcely a decent family who were not in possession of the Scriptures; and it was still more gratifying to have perceived that many were engaged in their diligent perusal.

The road from Jujuy to Potosi is a dreary cold ravine; a perfect contrast, in its barrenness, to the green and fertile provinces of Salta and Tucaman, from which it leads. It contains, however, a considerable number of inhabitants, principally Indians, a most wretched and oppressed race. I availed myself of every opportunity, in this as well as in my other journeys, to forward the object of my mission. For the purpose of doing so, most effectually, I generally rode two or three days ahead of the principal part of my baggage: by this means I gained time. A day or two after leaving Jujuy, perceiving a small village about half a league from the road, I made up a small parcel of five Bibles, and rode into it; supposing it possible that there might be a few there who could read, and would be willing and able to purchase, or, to whom I might properly present them. On entering the village, I found it was of a lower description than I had anticipated: there was, however, a small chapel; and not being willing to return without making some effort, I inquired for the Clergyman. I was shown his residence; and, introducing myself to him, I explained the object of my visit to the village. He received me very kindly; and, inquiring the number of Bibles I had brought with me, said he would very gladly purchase the whole, as he could readily distribute them. Had I brought more, I could have parted with them.

At another village, about twenty leagues onward, of a very mean appearance, there were two Clergymen in the post-house at which I alighted. After a short conversation, I told them I had a few Bibles with me; and that, if they were not already in possession of copies, I should be glad to furnish them. They replied, they had the Bible in Latin and Spanish; and treated the subject with the utmost indifference. Grieved, but not disheartened, I walked into the village, while the postmaster was preparing the mules, in search of an opportunity to make a similar offer to others. While thus engaged, I saw upon the counter of a little shop, a book that seemed to me to be a Bible. I en-

tered, and accosted the owner, whom I found to be a person far superior in appearance and intelligence to what I had expected. I asked him, after having ascertained that the book was the Bible, whether it was his? He replied that it was not: that it had been lent him by a friend. I then inquired if he would like to purchase a copy (showing him, at the same time, one which I had in my pocket): he instantly replied, that he should; and wished to know if I had any more. I told him I had; and we immediately proceeded to the post-house, where I opened my trunk, and sold him four copies, being as many as I judged I could spare. I told him, however, that I had a larger stock behind; and gave him a note to my servant, from whom I afterwards learned that he purchased six, in addition. This person had been informed by an English Medical Gentleman, a short time before, of the existence and character of the British and Foreign Bible Society; and was not a little surprised and delighted at meeting with its Agent.

At Tupira, a small town on the frontier of Bolivia, I sold eight copies; and left a small parcel in the possession of the gentleman with whom I lodged, to be forwarded to Tariga, a town of some consideration, thirty leagues distant, and which I regretted I could not visit. I hope soon to hear a good account of the Bibles forwarded there by my friend.

At Cotajaita, after having sold three or four copies of the Scriptures, an elderly Clergyman came to the house where I was staying, and eagerly inquired if the person, whom he heard had brought books, had left the town. He examined, and purchased half-a-dozen (all that I had of the large print,) with the utmost joy and reiterated thanks, for distribution among his friends. With this gentleman I passed a considerable part of the ensuing day, Sunday, in edifying conversation. He treated me with the utmost kindness; and, early on the Monday, sent his servant to bring me to his house; where, although he himself was absent on clerical duty, I found the provision of a bounteous breakfast; and as soon as the service of the church concluded, he came to my quarters, and bade me a most affectionate farewell.

At Caiza, a village about fourteen leagues from Potosi, I sold four copies of the Bible to a shop keeper of the place; giving him information respecting the means of a further supply, if it should be required. On the arrival of my luggage at Caiza, this man purchased twelve copies, in addition to those which I sold to him.

In a former letter I informed you that I had shipped seven cases of Bibles from Valparaiso for Peru, and had given directions to the consignee to forward them immediately to Potosi. As they were sent to the address of an individual in the employ of a particular friend of mine, a merchant in Santiago de Chile, and as my letter was accompa-

nied by one from this gentleman requesting particular attention to its instructions, I of course felt perfectly satisfied that my cases would be awaiting my arrival at Potosi. You will easily imagine, therefore, what must have been my surprise and anxiety, when, upon inquiry at the Custom-house, I learned that no such articles had been received. In an extreme perplexity of mind, unable to form a single conjecture as to what could have happened, I determined to proceed at once to the coast;—the gentleman to whom I had a letter of recommendation at Potosi, having kindly promised to assist and direct my servant in the disposal of such copies as he should have, on his arrival at Potosi. And the courier being on the point of starting, I did not await my baggage, but left Potosi a few hours after my entrance.

My departure from Potosi was so sudden, that I had no time to ascertain whether my ideas respecting the journey then before me were correct or not. I soon found, to my cost, that they were egregiously erroneous. I well knew that, from the great height of Potosi, 12,000 feet above the level of the sea, the cold of its nights and mornings must be severe; but I had always conceived that the road onward was a safe declivity into genial temperatures. I had also been informed that the whole of Peru was well populated, and that travellers would every where find ample accommodation. I left Potosi, therefore, without the least suitable preparation. My fellow-traveller, the courier, had delayed his departure some hours beyond the usual time; and, in consequence of this, was under the necessity of travelling the greater part of two successive nights. The whole road to Oruro, from whence I had to cross the great chain of the Andes in order to reach the coast, lay over the summits of mountains whose elevations were not considerably less than that of Potosi. We arrived the third day after leaving that city; but of the last forty-eight hours of our journey, we were on the backs of our animals thirty-one. From the fatigue of this, and the extreme cold of the nights, and the bruises I received from the bad animals they gave us at some of the posts, I arrived at Oruro seriously ill. I had here to await an opportunity to cross the mountains. In three or four days, a returning troop of mules presented itself; I was, indeed, very unfit to accompany it, but felt it my duty to make the attempt. We were ten days on our journey; and, altogether contrary to my expectations, notwithstanding its privations and severity, before its termination I had perfectly recovered my health. I then felt indeed the value of the blessing; and with a heart warm with grateful remembrance of the multitude of tender mercies which its gracious Author has vouchsafed me, would I now record its bestowment.

On my arrival at Arica, (the place where, a short time since, you will recollect, the Bible was publicly burnt by order of the Ecclesiastical

Authorities,) I ascertained that the gentleman to whom the Bibles were consigned from Valparaiso had left Peru, and that the Bibles were in charge of a merchant of Tacua, fourteen leagues from Arica, to whom he had given no directions concerning them, further than that he should retain them until he heard from me. The gentleman, immediately upon my application to him, furnished me with every facility for passing them through the custom-house. After I had accomplished this, and put into circulation as many as I could dispose of in Arica, (and I regret to say, I did not sell more than four,) I immediately despatched the cases on their way to the interior. Arica is a small, poor, and insignificant place, excepting that it is the residence of several British merchants. Many Bibles are in the possession of the inhabitants: I do not, however, think they are much read: and this circumstance, as well as the small number of copies I was able to dispose of, is owing to a practice which some persons of excellent intentions and zealous to do good have adopted, but which cannot be too much deprecated—I mean an indiscriminate gratuitous distribution of the Scriptures. Its evil influence has extended all along the coast; and has penetrated, to a considerable extent, into the interior. The practice is most injurious to the cause of the Bible Society. Any number of copies may thus be distributed; but a readier method of limiting a beneficial circulation cannot be devised. On my arrival at Tacua, I found mules on the point of starting for Peru; and, as there was an opportunity of my proceeding with them, and taking with me a part of the stock of Bibles, I tho't it my duty to accompany them, after having engaged a gentleman of Tacua to interest himself in the sale of the Scriptures in that town, and to forward the remaining part. I recrossed the mountains in safety; and again took up my quarters in Oruro, once a town of some consideration, on account of the mines in the neighborhood, but now fallen into obscurity. The population is principally composed of Half-Indians, a poor but industrious race of people.

As the troop of mules with which I travelled brought a considerable consignment of goods from the coast, a curiosity was excited in the town, and a number of persons gathered together in the court of the custom-house, in order to see the cases opened. This ceremony, with regard to the goods belonging to the owner of the troop, was, however, put off, and my cases of Bibles alone were opened. I had no sooner removed the lid of one, than several persons seized a book; and having ascertained its nature, one after another asked me the price; and in the course of a few minutes I sold nine copies. A clergyman entering at this juncture, and seeing so many persons eagerly engaged in reading, (for the greater part who had purchased were thus occupied,) inquired what work it was; and upon being informed, scoffingly asked them what

they wanted with so many Bibles, and made several other remarks of an adverse nature, but without any injurious effect.

It was then the evening of Saturday. A few persons came immediately to my lodgings and purchased Bibles: in particular, a clergyman, who arrived almost breathless, saying he had seen a person in the street with a Spanish Bible, who had informed him there were others on sale, and wished to know if it were true. I sold him a Bible, and gave him one of the brief notices. He visited me the next day in the most friendly manner.

On the ensuing Monday, to my surprise, I disposed of upward of fifty copies; and having sold as many as I judged could be spared, I left the town without having fully satisfied the desires of the people for the Scriptures. I was particularly pleased to observe among the purchasers a considerable number of Half-Indians. The clergy made a strong opposition; some because the notes of the church were wanting, and some because of the suppression of the Apocrypha.

At one of the post-houses, while the mules were feeding, having observed an Indian to be a very superior man of his class, I asked him if he would like to see a book I had with me, and presented him with a small Bible. He continued reading very attentively the whole time the mules were feeding, and returned it when they were ready. I asked if he would not like to purchase it: he said he should extremely, but had no money. The hire of the mule coming to a real or two less than the price I was accustomed to ask, I told him, if he were willing, I would give it him for the price of the post. He agreed most joyfully; and, on parting, pressed my hand to his breast with the liveliest expressions of thankfulness. I feel assured that the Bible I sold him has fallen into excellent hands.

On my return to Potosi, I learned that seventy-six copies of the Scriptures had been sold during my absence, and that there was a probability that many more would have been disposed of, but for the active opposition of the clergy—availing themselves, principally, of the absence of the Apocrypha; and preventing those over whom they possessed an influence, principally the lower or Half-Indians, a very interesting and numerous class, from purchasing. On my arrival, I sold but a very few copies in addition.

Destitution of the Bible.—*In one town in Orange County,* THREE MEN WHO PROFESS TO PREACH THE GOSPEL, *two of whom had been ordained, were found a few weeks since, to be* DESTITUTE OF THE BIBLE. It was no accident; they were living without the Bible, as many others do. They had the New Testament. One preacher in Grafton co. N. H. was lately found destitute of a Bible.—[*Ver. Chr.*

Series of Letters by the Rev. B. Kurtz.

NO. 6.

LONDON, MAY 18th, 1826.

DEAR BROTHER SCHAEFFER:

I have of late been so much engaged in attending to my professional duties, that it was not possible to prepare a letter for the next No. of the "Intelligencer." I therefore send you as a substitute, the following account of WESTMINSTER ABBEY, which I wrote some months since, for the satisfaction of an acquaintance, and hope it will not be altogether destitute of interest to some of your numerous readers.

The nearer one approaches this venerable pile of antiquity, the more the bustle in the streets conducting to it dies away. Before I arrived at it, the monument of Charles I. mounted on horseback, appeared to admonish the passing stranger of the uncertainty of human events, and the termination of earthly power and grandeur. He is looking towards the window of the Palace of Whitehall, from which, in the year 1649, he stepped upon the scaffold, to lay his head upon the block, and like Lewis of France, 144 years later, to yield up his life beneath the stroke of the executioner. In going into the Abbey, every pulsation of life seems to stand still, a cold draught of air sweeps along towards the visiter, particularly in a hot summers day, and one feels as though one were entering the mansions of the dead. Near the lifeless monuments of marble, stands a small man dressed in black, who tenders his services as a guide, and in conducting the visiters through the Abbey, is incessantly engaged in giving his accounts of the objects presented to the view, and in his statements, is so unintelligible and tedious, that one really rejoices when he is done, and gladly retreats from the thraldom of his tongue, to contemplate what is to be seen, at leisure and according to inclination.

It is believed that both the ancient church dedicated to St. Paul in London, and the Abbey dedicated to Saint Peter in Westminster, were amongst the earliest works of the first converts to Christianity in Britain. With their new religion they introduced a new manner of building; and their great aim seems to have been, by affecting loftiness and ornament, to bring the plain simplicity of the Pagan architects into contempt.

Historians, agreeably to the legends, have fixed the æra of the first Abbey in the 6th century, and have ascribed to Sebert the honour of conducting the work, and of completing that part of it, at least that now forms the east angle, which probably was all that was included in the original plan. So much however I believe, is beyond doubt, that the edifice in the form of a cross (afterwards the model of all English

cathedrals) was erected in the time of Edward the Confessor, and gradually extended and ornamented by subsequent monarchs.

The length of this Church from east to west is 375 feet, measuring from the steps of Henry the 7th's chapel; from north to south, the length is 200 feet. The width of the nave and side-aisles is 75 feet. The height from the pavement of the nave to the inner roof is 101 feet. From the choir pavement to the roof of the lantern, is about 140 feet high. The most splendid part of it is the chapel of Henry 7th, built about the middle of the 16th century, and forming in itself a church. "This master-piece of Gothic architecture," said an English author, "is the admiration of the universe; such inimitable perfection appears "in every part of the whole composure, which looks so far exceeding "human excellence, that it appears knit together by the fingers of an-"gels, pursuant to the direction of Omnipotence." Besides this, the Abbey is surrounded by 10 other smaller chapels.

But what gives this ancient edifice the most interest, is the number of distinguished dead that are inhumed within its walls. Before I however take further notice of this subject, I must correct several mistakes which obtain in relation to it.

In the first place, I would observe, that it is an error to suppose that England is the only country in which great men are interred beside or in the immediate vicinity of Kings. Westminster, like many other cathedrals and churches of other countrys, was intended to be a burial place for all who had the means of defraying the heavy expenses of a *church vault.* In Holland and Germany, distinguished statesmen, divines and others, are also resting near the tombs of princes. Not merit therefore, but rank and wealth, and often favortism, have secured to many a place in Westminster, so that in fact there was less force than might be supposed in the famous motto of Lord Nelson, "Victory or Westminster Abbey." Yet notwithstanding, the magnificent chapel of Henry 7th was designed as a sepulchre, in which none but such as were of blood-royal should ever be interred; accordingly the will of the founder has been so far observed, that all that have hitherto been admitted, are of the highest quality, and can trace their descent from some of the ancient Kings.

It is also a mistaken idea, that all whose monuments are seen in the Abbey, are buried there. This is indeed generally the case, but there are also many, amongst whom may be enumerated, Milton, Shakspeare, Gen. Wolfe, &c. whose mortal remains sleep at other places; but in memory of whom Parliament and wealthy private persons have erected monuments in the Abbey.

The graves, monuments and tomb stones lie dispersed in the aisles, along the side walls, and in the several chapels, and occupy a consider-

rable extent of ground. Those in the chapels are the oldest, and have, in part, been there for six or seven centuries already. The entrance is through the southern transept, and immediately introduces the visiter into what is termed the "*Poet's Corner.*" It is so called from the number of monuments erected there to celebrate English poets. Amongst the most illustrious monuments in Poets Corner, is that raised to the memory of William Shakspeare.

Both the design and workmanship of it are extremely elegant. The figure of Shakspeare, his attitude, his dress, his shape, his air are so delicately expressed by the sculptor, that they cannot be too much admired, and it must be admitted, considering that the mighty and illustrious of the earth are here inhumed, that the beautiful lines which appear upon the scroll to which he points, are very happily chosen from the poet's works:—

> The cloud capp'd towers, the gorgeous palaces,
> The solemn temples, the great globe itself,
> Yea, all which it inherits, shall dissolve,
> And, like the baseless fabric of a vision,
> Leave not a wreck behind.———

A kind of magnetic feeling for the land of my German ancestors, drew my attention from Shakspeare and directed it to two distinguished German artists, to whose merits even proud Britania condescended to pay their homage, viz. the great painter *Kneller*, and the no less famous musician, *G. F. Handel.* Kneller's monument is simple;—there is a bust of the deceased under a canopy of state, the curtains whereof are finely gilt, and tied up with gold strings; and on each side of the bust is a weeping Cherub, one resting on a medallion of his lady, the other pointing to himself. On the pedestal is a Latin inscription, signifying that Sir Godfrey Kneller, Knt. who lies interred here was painter to Charles II. James II. William III. Anne and George I. Born in 1646, died in 1723, aged 77. He was knighted March 3d, 1691, and created a Baronet May 24, 1715. (Among his most excellent works are the "Beauties of the court of Charles II.") Underneath is his epitaph written by Mr. Pope.

> "Kneller by Heav'n, and not a master taught,
> Whose art was nature, and whose pictures thought;
> When now two ages he had snatch'd from fate,
> Whate'er was beauteous, or whate'er was great;
> Rests, crown'd with princes' honours, poets' lays,
> Due to his merits, and brave thirst of praise;
> Living, great nature feared he might outvie
> Her works; and dying, fears herself may die."

That of the immortal Handel is much more stately. This great master of tones, as noble in his outward appearance as in his mental abilities; is represented by a figure as large as life, and very elegant, the face is said to be a strong likeness of its original, the left arm is rest

ing on a group of musical instruments, and the attitude is very expressive of great attention to the harmony of an angel playing on a harp in the clouds over his head. Before it lies the celebrated Messiah, with that part open; where is the much admired air—"I know that my Redeemer liveth." Beneath only this inscription:—"George Frederick Handel, Esquire, born February 23, 1684. Died April 14, 1759."—I looked for some intimation that he, as well as Kneller were Germans but found none.

Some of the monuments are indeed fine displays of art, but by far the greater part are destitute of this recommendation. Distinction in sculpture has never fallen to the lot of England, and those monuments in the Abbey which are worthy of praise, are the productions of foreigners. Those which the British themselves most value are the Ruysbrack and Roubiliac, the former was a Dutchman and the latter a Frenchman. But that to which more than to any thing else, the attention of the stranger is called, and of which Englishmen speak with rapture and enthusiasm, is the monument erected by Mr. Nightingale, a private gentleman, in memory of his parents. Like that of Handel it is by Roubiliac. I must confess however that it fell considerably below my expectations. The father lost his beloved consort in the bloom of life. And what has the artist done in order to represent this in itself affecting providence, as tragical, as possible? The lower part of the monument which leans against the wall, represents a sepulchre with a small half opened lid. Above this is represented a lady expiring in the arms of her husband; beneath, slyly peeping from a tomb, the King of Terrors' presents his grim visage, pointing his unerring dart to the dying figure, at which sight the husband, suddenly struck with astonishment, seems to clasp her to his bosom; to defend her from the fatal stroke. The chief figure,—the husband, in whose countenance the deepest grief and sadness are depicted, is certainly very fine, but the position of death, his small appearance for want of sufficient room, &c. are certainly objectionable, and I was astonished how so unsculptural an idea could have been selected by so fine an artist; to say the least, "the King of Terrors" is unworthily represented, but such improprieties are frequently met with in Westminster Abbey.

That the impression produced by the hundreds of monuments and tombs, is greatly weakened by the confused manner in which they lie scattered about, and the very anti-symetrical mingling together of great and small, &c. and that the eye is often offended by the dust collected upon them, and the many mutilations of fingers, noses, &c., cannot be denied. The grandeur and sublimity of the edifice, the reflection of the persons deposited in it, for no less than the space of seven centuries. This is what seizes with the firmest hold upon the soul, and what most

affects it. Many illustrious men of the nation have no monument at all, nothing but a slab of free stone with their name upon it, marks the place of their interment, but this their name is their monument, which will live and be cherished in grateful remembrance, when the mausoleums of those around them shall be crumbled to dust.

Thus the bare inscription in Delfe: "This is the grave of Hugo Grotius," appeared to me to speak much more than the diffuse, copious Latin superscription just above it. So the single line over the grave of Shakspeare's cotemporary, "O rose Ben Johuson." Even the single name, Pitt, Fox, Sheridan, on the stones that cover their ashes, render every other panegyrick useless, at least to such as are not strangers to these men.

But I lingered longest in the cloisters, or side chapels, containing the princes of England. He who has but a slight acquaintance with the eventful history of England, cannot but feel his heart affected by the most solemn and conflicting feelings, when surveying these depositories of the illustrious dead. For a time the monuments themselves (in which the gradual improvement of taste and art for the last 7 centuries is exhibited) will occupy the mind. These monuments are mostly a kind of marble conservatories, somewhat in the form of a grave (sarcophagi) ornamented on the sides with fine historical bass-reliefs. Upon the conservatories are lying figures as large as life, in part hewn out of marble and in part made of brass, clothed in the costume of their day, which seem to bid defiance to the consuming influence of time, whilst the corpses inside of the conservatories, or in the subterranean vaults, have long since mouldered to dust and ashes. But the uniformity of the objects around me fatigues the eye, and one soon becomes absorbed in thought, reflecting on the potent spirits, which once animated the ashes contained in the marble depositories. At the graves of the Henrys and Edwards, one can hardly help thinking of the bloody feuds of the red and white rose in the houses of Lancaster and York, which did not terminate until their mother earth received them into her bosom, and thus compelled them to cease their strife. Who would not pause at the stately mausoleum which James I., Elizabeth's successor, erected to his unfortunate mother MARY STUART. In the immediate vicinity I noticed the monument of her sworn enemy Elizabeth, and in which her ashes, (originally deposited in the Dome at Petersborough, in the vicinity of her prison at Fotheringa) are preserved. In a direct line, and quite near to this, I noticed the monument of her sworn enemy, Elizabeth, so much like the former in size and external form, that they can scarcely be distinguished. Whilst standing between the two, I fancied I could see both these queens arising from their tombs, and standing opposite each other, could hear the most beautiful as well as

the most unfortunate woman of the age in which she lived, addressing her implacable foe in the language of the immortal Schiller:

"Ich habe menschlich, jugendlich gefehlt,
Die Macht verführte mich: ich hab' es nicht
Verheimlicht und verborgen; falschen Schein
Hab' ich verschmäht mit königlichem Freymuth.
Das Aergste weiss die Welt von mir, und ich
Kann sagen, ich bin besser als mein Ruf.
Weh euch, wenn sie von euren Thaten einst
Den Ehrenmantel zieht!——
Regierte Recht, so laeget ihr vor mir
Im Staube ietzt, denn ich bin eure Koenigin."

Religion in England.

Extract of a letter from the Rev. George Redford, of Worcester, Eng. to the Rev. Wm. B. Sprague, of West Springfield, Mass. dated Feb. 1828.

The movements of the religious world here are pretty regular. We want more of the life and power of religion; but the work is progressive. The state of London has lately occupied a good deal of attention, and the destitute districts have been regularly visited by pious persons. Still, London is comparatively destitute of the means of grace; and its religion, tho' prolific of charities, is not of the highest order.

I was aware of the prevalence of Unitarianism with you; I hail with gratitude your tidings of any symptoms of a healthier state of things. In England that deplorable heresy is not gaining ground; certainly the reverse is the fact. Since the Wardlaw controversy, and Dr. Pye Smith's Messiah, they have been in rather desperate circumstances, and have produced nothing in controversy that has made any noise.

The Bible controversy still rages at Edinburgh, with more violence than ever; but in England, all is peace. Much good is doing nearly in all parts of England, and our public Societies are, upon the whole, prosperous. Evangelical religion is advancing in the *Church* of England, but it is pitiably overborne by the weight of secularity, and the defilement of political parties with which it is allied. I live in a Cathedral town, in which are some 40 or 50 clergymen of the Church of England alone, with a Bishop at their head of some 16,000 or 18,000 (pounds) a year; and there are but *two* out of the whole who can be said to preach the Gospel, and they are despised and persecuted more than any Dissenter. The population of Worcester is about 20,000. The Dissenting congregations of all kinds comprise about 3,000 or 3,500 persons; perhaps as many attend the various [Episcopal) churches, *ten* in number, but certainly not more than one-third of the inhabitants attend any place of worship.—[*Visiter & Telegraph.*